of the pure reason, but there is another side of truth which belongs to the spiritual or mystic vision and without that inner vision of realities the abstract formulation of them is insufficiently alive, incomplete. The mystery of things is the true truth of things; the intellectual presentation is only truth in representation, in abstract symbols, as if in a cubist art of thought-speech, in geometric figure. It is necessary in a philosophic inquiry to confine oneself mostly to this intellectual presentation, but it is as well to remember that this is only the abstraction of the Truth and to seize it completely or express it completely there is needed a concrete experience and a more living arid full-bodied language.

Here it becomes opportune to see how in this aspect of the Reality we must regard the relation we have discovered between the One and the Many; this amounts to a determination of the true connection between the individual and the Divine Being, between the Soul and the Ishwara. In the normal theistic conception the Many are created by God; made by him as a potter might make a vessel, they are dependent on him as are creatures on their

creator. But in this larger view of the Ishwara the
many are themselves the Divine One in their inmost
reality, individual selves of the supreme and
universal Self-Existence, eternal as he is eternal but
eternal in his being: our material existence is
indeed a creation of Nature, but the soul is an
immortal portion of the Divinity and behind it is the